Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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THOUGHTS.

I saw a glow worm on a grave,
But its cold light could not scare
Baser worms who came to crave
A share of the banquet there:
And I thought of fame—can it lighten the gloom,
Or warm the chilness of the tomb?

I gazed on Saturn's beautiful ring,
(I gazed and I marvell'd much,)
Shining a lovely but separate thing
Round the orb that it could not touch:
And I thought of hope, shining bright and high,
Never close, although ever nigh.

I saw the dew drops gemming the flowers,
Beautiful pearls by Aurora strung,
But they vanish'd away in a few short hours,
As o'er them the sun his full radiance flung:
And I thought of youth's gen'erous feelings—how soon
They're parch'd and dried up in manhood's noon!

I saw a tree by a fair river side
Put forth many a strong and vigorous shoot,
But it breathed nought but pestilence far and wide,
And it poison'd the stream that bathed its root:
And I thought of ingratitude piercing the breast
That has nursed it to strength and has rock'd it to rest.

I saw the leaves gliding down a brook;
Swift the brook ran, bright the sun burn'd;
The sere and the verdant the same course they took,
And sped gaily and fast, but they never return'd!
And I thought how the years of a man pass away—
Three score and ten—and then where are they?

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION.—No. 5.

Reciprocal duties of parents and sunday school teachers.

The exertions of the teacher, being purely a labor of love, make a strong claim on the gratitude and cheerful aid of parents; and no want of these is often felt. The particular manner of rendering the most effectual assistance, on the part of parents, is not, however, so fullly understood as it ought to be. A few leading points in which parental attention may second the efforts of teachers, will now be mentioned, in the hope that reflection on them may suggest others adapted to particular cases.

It is very desirable that parents should feel the full importance of Sunday school instruction: that they should perceive the vast consequences connected with their children being trained to habits of religious reflection, to personal piety,—in a word, to the formation of a decidedly christian character. And, if properly aided by parents, Sunday school instruction is capable of affecting all this for the generation of which Providence has made us the parents and instructers. A diligent and zealous attention to religious education, may render the rising race who are looking up to us for admonition and guidance, a *Christian* community, in a higher sense than has ever yet been attached to that word. The separate efforts of single families have hitherto done much for the inculcation of religious principles, and the formation of individual character. But the Sunday school system, when rightly administered, treats children as themselves a christian community, or a younger branch of the church, and interweaves the generous and ennobling influences of Christianity with the earliest exercises of social feeling. The full value of Sunday schools is to be best perceived by anticipating the results which will necessarily follow from bringing together, every Sunday, all the children attending a given church; inducing them to unite in the same devotional exercises, adapted to the capacity and the feelings of childhood; furnishing them with religious instruction of a familiar and personal nature; cultivating in them all the better feelings of the human heart, and strengthening every good habit; while all feel that they are partaking in a common benefit and a common enjoyment. The number of persons who in any community evince a proper decision of christian character, or who, in other words, blend the principles of Christ with their daily habits of thought, and feeling, and action, is at present but small; and the accessions which Christian churches receive are slight and occasional. This state of things may be entirely changed, by so managing religious education, that the young shall universally and voluntarily come forward to a cheerful performance of every christian duty; and this, perhaps, is the only effectual way in which christian principle can be ultimately brought to predominate in the world, and diffuse its benign influence over the whole aspect of human society.

It is to results such as these that parents will contribute by aiding the instruction given in Sunday schools. The first point of immediate practical importance to be decided by parents, is, *how early children may be sent to such schools.* No universal rule can be prescribed in this case. But a general direction may be derived from the age at which it is customary to send children to primary or similar schools. At this age, much may be done in the way of producing moral and religious impression; although no great amount of religious knowledge may be imparted—a simple story, or a stanza of a hymn, or a verse of scripture, may be so used as to produce consequences of vast moment in after life.—As to the age at which youth are too old to go to Sunday school, nothing needs be said, after the mention that has been made of the advanges of having a class over 14, preparing to become monitors or teachers. Young persons over 13, may also be useful, by attending in company with the teachers; each listening to the instruction imparted to a class, so as to be enabled to take charge of that class in case of absence on the part of the teacher.

When children have once began to attend school, it is of the utmost importance that *they attend regularly and punctually.* The character of the Sunday school, I must take it for granted, is such, that the children universally delight to attend, and need no urging or compulsion. Thoughtlessness or inadvertency, however, may cause irregularity, if not anticipated by the kind watchfulness of parents. A constant and punctual attendance at Sunday school, is peculiarly important from its connexion with the formation of religious character. If parental negligence unfortunately indulge remissness here, a general negligence with regard to all religious duty, will probably be the melancholy consequence. At the same time, the vast importance of punctuality needs not be urged with any austerity, so as to become associated with fear or gloom. This call of duty should always be so presented as to be promptly and cheerfully met.

Nothing perhaps would have a more favorable influence on Sunday schools, than *the attendance of parents themselves.* The instruction which is given at school would thus be observed and appreciated, and parents would have it in their power to assist the teacher, and benefit their children, by spending an evening hour at home, in reviewing the lesson of the day, and impressing it more deeply and permanently on the mind. Parents who take a pleasure in this method of spending an hour on Sunday, would thus be furnished with proper subjects for instruction; the want of which has always been with some a ground of complaint, if not a reason for omitting the personal teaching of their children.

For the present, I must leave this branch of the subject, and pass to the duties of the teachers in relation to the parents of the children they instruct. Anything which tends to promote christian intercourse in society, has a peculiar value. Our tendency to reserve in our habits, is apt to chill or damp some of the best emotions of the soul—those which arise from christian affection, and which were designed to form, perhaps, the largest part of human enjoyment, as sanctified by the religion of Jesus. The relation subsisting between parents and Sunday school teachers is of such a nature, that it necessarily involves religious feeling. If rightly understood therefore it is a peculiar opportunity for religious improvement and enjoyment.

Perhaps the duty in which the teachers of Sunday schools are most commonly apt to be deficient, is that of *cultivating intimacy with the families to which the children of their classes belong.* Not to speak of many other good results which would attend a weekly call on the parents of the scholars, three would be certain: a thorough acquaintance with the disposition and character of every child, and an opportunity to learn how far the lessons of the Sunday school seemed to produce a daily effect in family intercourse, and at all events an increase of personal attachment from the scholars towards their teacher.

Where the pecuniary circumstances of a family are too narrow to admit of their easily procuring decent clothes for their children —as in mixed Sunday schools, particularly, is sometimes the case—the aid of the teacher or the teacher's friends might be acceptable as well as useful. This is meant merely as one of the many channels of benevolence which are open to the teachers of Sunday Schools.

A few miscellaneous observations must close my communications on the subject of Sunday schools.

It may not be improper to point out two ways, among many others, in which *ministers* may give their countenance and aid to the religious education of the young. The first and the most important of these, is by taking personally the superintendence of the Sunday school, at least so far as to guide the minds of the teachers by a plan adapted to their particular circumstances. The next is to allow the teachers the privilege of having difficult points in passages of scripture explained to them previous to the instruction of the children. A course of familiar lectures, embracing as it were a commentary on the passages selected for lessons, would be very useful.

Every Sunday school would be much benefited by two *libraries*—one for the teachers, and one for the children. The former should contain every useful volume calculated to facilitate the study of the scriptures, or to enlarge the mind in any department of natural religion—of sacred history or its concomitant studies: the latter should contain similar books adapted to the young, and as large a supply as may be of moral and religious stories.

Where such an arrangement is practicable, *an association of several schools,* if managed without formality or display, may be very beneficial, not only by the facilities afforded for consultation and cooperation, but by the number of children taught on the same plan being rendered so large, as to afford a demand for books prepared expressly for the schools embraced in such an association.

Before closing this article I would take the opportunity of mentioning a series of four little books, containing *prayers* adapted to the minds of children—as likely to form a highly useful course of lessons in Sunday schools. On the plan recommended in a former communication, these books might be introduced as a fifth variety of lessons, for the *third* portion of a school time. The books of which I speak are not at present published for general use, as it is to hoped they will be: they are in use in the Sunday school of Brattle-street Church. A TEACHER.

SELECTIONS.

SLAVE TRADE.

The late publication of Captain Claperton, and Major Denham, relating to Africa, has not only thrown much light on the geography of that country, but has brought to our knowledge many horrible facts connected with and growing out of this murderous traffic. The Christian Observer, alluding to this publication, says:—"There are some statements with regard to the Slave Trade, which cannot fail to augment the horror of every just and humane mind, at the principle by which one man claims the right of exercising capricious authority over his fellow-men." Speaking of the Well of Meshroo in the desert, it is said—

"The ground around is strewed with human skeletons—the Slaves who have arrived exhausted with thirst and fatigue. The horrid consequences of the Slave Trade were strongly brought to our mind; and, although its horrors are not equal to those of the European Trade, still they are sufficient to rouse every spark of humanity. Every few miles a skeleton was seen through the whole day: some were partially covered with sand; others with only a small mound, formed by the wind; one hand often lay under the head, and frequently both, as if in the act of compressing the head. The skin and membranous substance all shrivel up and dry, from the state of the air: the thick muscular and internal parts only decay.

"Round this well were lying more than one hundred skeletons; some of them with the skin still remaining attached to the bones —not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said "They were only Blacks—*nam boo!*" (curse their fathers!)—and began knocking about their limbs with the butt-end of their firelocks, saying "This was a woman!—This was a youngster"—and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the Sultan of Fezzan the year before. I was assured that they had left Bornou with not above a quarter allowance for each, and that more died from want than fatigue: they were marched off with chains round their necks and legs: the most robust only arrived in Fezzan, in a very debilitated state; and were there fattened for the Tripoli Slave-market. Our camels did not come up till it was quite dark; and we bivouacked in the midst of these unearthed remains of the victims of persecution and avarice."

From Dr Oudney's papers a Note is here added to Major Denham's narrative, in which he says, of some black hills which they passed the next night—

"The gloom of these places in the dusk has something grand and awful. We winded up, with the light of the moon not a quarter old, and that lessened by a cloudy sky.—Skeletons lay about, mangled in a shocking manner; here a leg, there an arm, fixed, with their ligaments, at considerable distances from the trunk. What could have done this?—Man, forced by hunger; or the camels? Camels are very fond of chewing dried bones; but whether they ever do so to those with dried flesh on them, I cannot say."

Arriving a few days after at the Wells of El-Hammar, further on in the Desert, Major Denham says—

"During the last two days, we had passed, on an average, from 60 to 80 or 90 skeletons each day; but the numbers that lay about the wells at El-Hammar were countless. Those of two women, whose perfect and regular teeth bespoke them young, were particularly shocking: their arms still remained clasped round each other as they had expired; although the flesh had long since perished by being exposed to the burning rays of the sun, and the blackened bones only left: the nails of the fingers and some of the sinews of the hand also remained; and part of the tongue of one of them still appeared through the teeth.

"On the following day, while I was dozing on my horse about noon, overcome by the heat of the sun, I was suddenly awakened by a crashing under his feet, which startled me excessively. I found that my steed had, without any sensation of shame or alarm, stepped upon the perfect skeletons of two human beings—cracking their brittle bones under his feet; and, by one trip of his foot, separating a scull from the trunk, which rolled on like a ball before him. This event gave me a sensation, which it took some time to remove: my horse was, for many days, not looked upon with the same regard as formerly."

In a Supplemental Chapter on Bornou, Major Denham thus speaks on the subject of the Slave Trade, on the prospect of opening a humane and advantageous intercourse with the people of the country:—

"The principal return which Moorish Merchants obtain for their goods consists in Slaves; but Bornou is scarcely any thing more than a mart or rendezvous of kafilas from Soudan. These unhappy victims are handed over to the Tripoli and Fezzan Traders, who are waiting with their northern produce to tempt the cupidity of the Slave Merchants of Soudan. I think I may say, that neither the Sheikh himself nor the Bornou people carry on this traffic without feelings of disgust, which even habit cannot conquer. Of the existence of a Foreign Slave-trade; or one which consigns these unfortunates to Christian masters, they are not generally aware at Bornou; and, so contrary to the tenets of his religion—of which he is a strict observer—would be such a system of barter, that one may easily conclude that the Sheikh of Bornou would be willing to assist, with all the power that he possesses, in any plan which might have for its object the putting a final stop to a commerce of this nature.

"Already the desire of exchanging whatever their country produces, for the manufactures of the more enlightened nations of the North, exists in no small degree among them: a taste for luxury, and a desire of imitating such strangers as visit them, are very observable; and the man of rank is ever distinguished by some part of his dress being of foreign materials, though sometimes of the most trifling kind. It is true that these propensities are not yet fully developed; but they exist, and give unequivocal proof of a tendency to civilization, and the desire of cultivating an intercourse with foreigners.

"Every approach which the African has made toward civilization, even to the knowledge of and the belief in the existence of a Supreme Being, is attributable to the intrepid Arab spirit; which, despising the dread of the apparently interminable deserts that separate the black from the white population, has alone penetrated to any extent into the country of these before unenlightened savages—carrying with him his religion and his manners, and converting thousands to the Mahommedan faith.

"The eagerness with which all classes of people listened to our proposals for establishing a frequent communication by means of European Merchants, and the protection promised by the Sheikh to such as should arrive within the sphere of his influence, particularly if they were English, excites an anxious hope, that some measures will be adopted for directing the labors of a population of millions, to something more congenial to the humanity and the philanthrophy of the age which we live in, than the practice of a system of predatory warfare, which has chiefly for its object the procuring of Slaves, as the readiest and most valuable property to trade with, on every appearance of the Merchants from the North at their markets.

"Every probability is against such a barter being preferred by the African Black.—Let the words of the Sheikh himself, addressed to us in the hearing of his people, speak the sentiments that have already found a place in his bosom—"You say true: we are all sons of one father! You say, also, that the sons of Adam should not sell one another, and you know every thing! God has given you all great talents; but what are we to do? The Arabs who come here will have nothing else but Slaves: why don't you send us your Merchants? You know us now; and let them bring their women with them, and live among us, and teach us what you talk to me about so often, to build houses and boats, and make rockets.' The reader will conceive with what exulting hearts we heard these words from the lips of a Ruler in the centre of Africa!"

Major Denham thus closes this invaluable Volume—

"I consider the establishment of a friendly intercouse with this potentate beyond the Great Desert, by whose means the unknown parts of Africa may at no distant period be visited, of the greatest importance, in every point of view. By encouraging a commercial intercourse, all the objects of African discovery must be advanced: not alone will the cause of Science and Research be benefited, but the real Philanthropist must see, that an opening is now made, by means of which, with judicious arrangements, thousands of his fellow-beings may be saved from slavery.

"Until introduced by the Moors, the trading in Slaves was little known among them: the prisoners taken in battle served them; and were given as portions to their children, on their marriage, for the same duties; but they were seldom sold.

"In short, it is to the pernicious principles of the Moorish Traders, whose avaricious brutality is beyond all belief, that the traffic for Slaves in the interior of Africa not only owes its origin, but its continuance. They refuse all other modes of payment for the articles which they bring with them: they well know the eagerness with which these articles are sought after; and, by offering what appears to the Natives an amazing price, tempt them to sell their brethren, to the most inhuman of all human beings, while they gain in Fezzan, Bengazi, and Egypt, sometimes a profit of 500 per cent. I am not, however, without hopes, that a more extended intercourse with Barbary might detach even the proverbially-unfeeling Moor from dealing in human flesh; and it was with fleelings of the highest satisfaction that I listened to some of the most respectable of the Merchants, when they declared, that, were any other system of trading adopted, they would gladly embrace it, in preference to dealing in Slaves: knowing, too, how often we interfered to meliorate the situation of any of these unfortunates, when they were oppressed or ill treated, they would continually point out to us, as if to excite our approbation, how well dressed and well fed their own Slaves were, in comparison with those of others, as we traversed the Desert, on our return to Tripoli."

Intercourse has thus been opened, (says the Christian Observer,) with the two most powerful and enlightened Chiefs in the heart of Africa; and both the Sheikh of Bornou and the Felatah Sultan of Sackatoo have addressed letters to His Majesty of the most friendly kind. Bornou now extends from 10 to 15 degrees of north latitude and from 12 to 18 degrees of east longitude; and the negroes of that country are peaceable and friendly; while the Felatah Dominion reaches to a vast distance westward between the same parallels of latitude, and the people are comparatively civilized.

TOLERATION.

The Rev. Dr Wardlaw has lately published two sermons, entitled, Man responsible for his Belief. The following extract from these sermons is given in the Monthly Repository. It supports an opinion, on the subject of religious liberty, which we join the Repository, in saying, we are glad to receive from a theologian from Dr Wardlaw's school.

"It is a truth that men *ought* no longer to be led, and it would be a joyful truth, if truth it were, that they are *resolved* no longer to be blindfold in ignorance. It is a truth that the principle which leads men to judge and treat each other, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions, is a vile principle. It is a truth, that man should not render account to man for his belief. And in as far as this is meant to express the grand principle of universal toleration, there is no length to which I would not cheerfully go along with its eloquent and powerful advocate: the very word toleration, seeing a right to tolerate supposes the existence of a corresponding right to restrain and coerce, being a term which, in such an application of it, no language ought to retain. Men should be free to think as they are free to breathe. I make no exceptions. Let truth defend herself, and defend herself by her own legitimate means. She is well able to do so. Nor does she stand in need of any auxiliary methods beyond those of fair argument and rational persuasion. Give her an open field and the free use of her weapons, and she will stand her ground. Legal restraint and suppression have invariably had the effect of giving tenfold prevalence, to the dreaded error; and measures of coercion, whilst they have made hypocrites by thousands, have never made, and never can make, one genuine convert to her cause."

NORTHERN DIVINES.

We lately gave some extracts from the article in the American Quarterly Review, entitled "American Biography." The following paragraph is from the same article.

In descending to New-England pulpit oracles of a later era, we should at once be led to such names as President *Dwight* of Yale College, and *Jos. S. Buckminster* of Boston. The theology of Dr Dwight, in in four octavos, to which a full account of him and his performances is attached, has caused him to be nearly as well known and as much read and admired in Great Britain as in the United States. His reputation is colossal in his own state, and with all the holders of his religious opinions. He excelled, with unrivalled authority, as a preacher, a literary instructer, a divine, and a college-ruler. His poems and his sermons have been reprinted in England; the latter being regarded there as of the highest standard. His four posthumous volumes of *Travels* are interspersed with authentic biographical sketches of the most eminent men of

New-England, and further enriched by anecdotes and narratives illustrative of the history and character of the aborigines. To exemplify his industry, we need only mention, that when at Greenfield, as the teacher of a school, he formed one thousand scholars of both sexes, and wrote and delivered *one thousand sermons*, besides composing long poems and occasional essays. The volume of Buckminster's sermons, edited by his friend, the Rev. Samuel C. Thacher, and prefaced with an elegant and pathetic notice of the author's life and qualities, deserves a high place among that class of American productions. The edition before us is the third. Dr. Dwight attained the age of sixty-five; but Buckminster was cut off in an earlier stage of usefulness and honor, and his biographer, whose excellent sermons have also been collected into a volume, accompanied with an ample biographical memoir, fell likewise prematurely into the grave prepared by his devotion to learning and the ministry. We had the advantage of a personal acquaintance with both those pious and accomplished victims. Even strangers, of any sensibility, could scarcely peruse the zealous narratives of their lives and virtues, in connexion with their literary remains, without being touched with lively regret for the double loss, and tenderness for so exemplary and hapless a union.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 21, 1827.

Missions. Unitarians have been repeatedly charged with indifference to the religious interests of the heathen, and with opposition to foreign missions; and this charge is so often repeated that it becomes necessary to repeat the answer and the refutation of the charge.

Unitarians have not engaged in foreign missions, because firstly, they are an infant sect, and from the time of their being first denied the name of Christians and compelled to defend themselves, they have been necessarily employed in vindicating their faith against the persevering attacks of the enemies of free inquiry, and in establishing their doctrines in the minds of the multitude of inquirers, who, disgusted with Calvinism were seeking some system of faith more congenial with our natural sentiments of equity and benevolence, and more in unsion with the spirit and precepts of Christianity. And considering the unmanly, and may we not say, unchristian weapons of opposition which many trinitarians have used against them, they have hitherto had little time to spare, or means, for the great duty of enlightening and informing our brethren of the other hemisphere.

The wonderful growth and increasing strength of their denomination, now gives them more means and leisure for looking to the extension of christianity beyond their own borders.

But the prejudices which the missionaries, by their injudicious management and unscriptural doctrines, have generally excited in the minds of the natives against Christianity, wherever they have been, leave any attempts at converting them to Christianity almost hopeless. The hitherto abortive efforts of trinitarians to convert the heathen,—and the dreadful waste of life and money, in the attempt, have also excited and fixed in the minds of many excellent members of the unitarian community, a great prejudice against all attempts to send Christianity abroad. This prejudice is however now in a good degree overcome, by the striking events which have occurred in Calcutta.

The hand of Divine Providence seems to be pointing us to this spot as the first scene of our labors. A distinguished member of the Baptist Mission in Calcutta has embraced the Unitarian faith, and declares his opinion, from an intimate acquaintance with the inhabitants and their mode of thinking, that no other form of Christianity, than unitarianism can ever be extensively introduced among the natives of India. Another most extraordinary man, and powerful friend and promoter of Christianity seems to have been providentially raised up at this time to solicit, encourage and aid the efforts of the friends of pure Christianity. Measures have already been taken for the establishment of a mission in Calcutta, which, considering the obstacles against which we have been called to struggle, are by no means to be lightly considered, or to be slightingly mentioned.

We were surprised to notice in the Watchman of yesterday, a very harsh and virulent attack on Rammohun Roy, denying that he is a Christian,—declaring that he "has no more faith in the gospel than Mahomet had," and that "he does not believe the scriptures as a revelation from God."

This paper is published so nearly at the same time with our own that we have not time to say much on the subject, though perhaps this little will be deemed more than it merits.

Those who allow no man the name of Christian, or consider any one a believer in Christianity, who does not admit into his creed the whole circle of trinitarian and Calvinistic jargon, may well call such a man as Rammohun Roy, no Christian,—a disbeliever in Revelation—a fit companion of Mahomet, &c. But those who are disposed to view the character and efforts of this extraordinary man with impartiality, and to appreciate rightly, his persevering and benevolent efforts to lead his countrymen to an acquaintance with Christianity, and to an acceptance of its precepts and essential doctrines,—such persons—and we believe there are not a few such—will consider this attack as much out of time and place, as it is unworthy and pitiful in its character. They will at the same time view the attempt to depreciate the character of Rammohun Roy, as evidence, with how much dread his influence is regarded, as an opposer of trinitarian and Calvinistic dogmas.

Death of Mrs Judson. By the Mars, from Calcutta, we learn, with regret, that Mrs Judson died at the new town of Amherst, on the 25th of October, after an illnesss of about a month, and in the absence of Mr Judson, who was gone to Ava, as the interpreter of the British Commissioners, and with the hope of being able to prevail on the Emperor of Burmah to consent to the free exercise of the Christian religion. The intelligence of Mrs Judson's death did not probably reach Mr Judson till the last of December.

Whatever may be thought or said of Mrs Judson's discretion in exposing herself to so many dangers and perils, we cannot speak but with admiration, of her persevering and self-denying efforts, and cannot but regret that she should not have lived to test more pefectly the feasibility of those projects which in connexion with her husband, she has been endeavoring, no doubt from a strong sense of duty, to aid and accomplish.

A correspondent under the signature, "Quaero," lately proposed several questions in relation to "revivals." To these questions an answer is attempted by a correspondent of this week.

The first question is answered directly and explicitly; but to the second and third questions the answers seem to be rather in the form of comments, and are unsatisfactory. The passages quoted in answer to the fourth question, are not in point. The man who was healed, (Mark v. 18, 19,) by the miraculous power of Jesus, had received a known physical benefit, directly from the hand, and wholly by the power and gratuitous favor of Jesus, and he might well be disposed to publish the blessing, even had he not, for purposes wholly peculiar to the time and place, been directed by Jesus to spread abroad the fame of this great miracle. But shall we place on the same footing of dignity, the common *conversions* of the day, as they are called; and ascribe them to the miraculous agency of God,—when at best they can be resolved into nothing more than the serious determination of a man to leave off his evil courses,—together with the satisfaction which he feels from the hope of the divine favor promised to penitence and reformation?

The reply to the fifth inquiry we let pass for what it is worth.

The sixth question is answered directly in the negative, and yet, by insinuation, as directly and pointedly in the affimative.

It is not be disguised that the kind of revivals here alluded to, have not been common in Unitarian parishes. And this is not because it was not in the power of Unitarian ministers to produce at any time a similar excitement, but because they have found many evils—much spritual pride, (see Dr Beecher's late letter,) and harsh judgements growing out of such revivals, and because they have believed that the good results following them were not to be put in comparison with the still, sober, modest, practical goodness growing out of the steady and uniform, though less heated ministrations of religion.

The reply to the seventh question is much of the nature of that to the preceding.

We owe, perhaps, an apology to "Quaero," for entering on his province, by the notice of the remarks of "Respondi"; but we were unwilling that this reply, to which we could not well refuse a place, should go out as apparently sanctioned by our approbation.

Fuel Society. A Society has been formed in New York, under the title of "The Society for supplying poor families with cheap fuel." The fuel is purchased in the season of the year when it is cheapest, and sold to certain descriptions of poor persons at cost. One half of the subscriptions to the society, are appropriated for a fund to be denominated the "Fuel Savings Fund." This fund cannot be alienated, but is to be invested yearly in the purchase of fuel, which is to be sold to the poor. The remaining subscriptions will be appropriated at the discretion of the Committee for the relief of the necessitous.

The "Fuel Savings," Institution of Boston, seems not to have answered the purposes originally anticipated; and we believe its operations have nearly, if not quite ceased. Whether, by any modification of its rules, or plans of operation, it might become more efficient, is a question, we think, worth consideration. The undertaking at New York must be regarded as yet, in the light of an experiment. It is reasonable to suppose however that it will be more successful than the Boston Institution; for the poor, who must purchase fuel somewhere, will always be benefitted by the opportunity of purchasing at a cheap rate.

The failure of the Boston Institution seems to us, from what we know of the circumstances, to have been owing to the regulation which required those who were to enjoy its benefits, to appropriate money beforehand for the purpose. This provision of the constitution, was excellent in its tendency, as it was adapted to establish habits of providence and foresight in those who sought the benefits of the institution. But it is well known that those who most need the benefits of such an institution, are generally those, who, even in seasons of the year when the means of comfortable living are obtained with least difficulty, are rarely disposed to think that they have anything more than present wants demand. They will not look forward to the future, and when the pinching cold of winter comes, it is always at the time when they have least means of warding off its evils. The dearness of fuel at that season, and the loss that uniformly attends the dealing it out in such small quantities as their small means compel them to take,—these are great and additional grievances, from which a Fuel Institution like the one at New York, might, it seems to us, greatly relieve very many deserving poor families.

We would respectfully suggest, for the consideration of the managers of the Boston Fuel Savings Society, whether the Constitution might not be so modified as to secure these benefits to the poor. A Fund once established for the purchase of fuel, would be always at command for the same purpose, and might be annually increased by the small addition to the price of the fuel which it would be proper to charge for the loss of interest. If any attempt should be made to revive the operations of the Fuel Savings Institution this is the season of the year when it should be done.

New York House of Refuge. The New York Christian Inquirer tell us that there are upwards of an hundred and fifty boys, and thirty or forty girls now in the House of Refuge in that city, all taken from crime and misery, and training up to habits of industry and virtue.

An establishment in some respects similar, has been instituted in this city, at South Boston. We understand that it promises to be an efficient and highly valuable establishment. We hope, on some future occasion, to give an account of its operations.

The following is an extract of a letter, from a distant correspondent. There are undoubtedly many unacquainted with these publications, who would derive the same satisfaction from the perusal of them, provided other friends of these works would take the same interest in making them known.

"York District, South Carolina, 3d April, 1827.

"Sir,—I was induced to take the Christian Register and Examiner last year, from a desire to become better acquainted with the peculiarities that distinguish you as a body from other Christians. They were recommended to me by the Rev. —— ——, of ——. I am bound to say he was fortunate in his choice; believing that no publications whatever could more fully and clearly state the difference, and more clearly shew and bring together the numerous passages of scripture on which you rest your faith. And particularly, my expectations were more than realized, in your criticisms on the dark passages of scripture, which appear to favor the Trinitarian scheme. Your reasonings on these passages, when compared with the general tenor of scripture appear to my mind, conclusive. It places the Trinitarian doctrine on a ground that cannot be supported by reason or scripture."

We have occasionally alluded to the *Oneida revival*, as it has been called. We have probably but little conception, even after reading Dr Beecher's letter, of the extent of wildness and extravagant denunciation, to which the promoters and subjects of this revival have been carried. The following is an extract of a letter from a gentleman residing in the midst of the excitement and confusion.

"No one can have a conception of the intrepidity, and determination with which they assailed anti-calvinists, unless they were on the ground. He that could say the most outrageous things in the greatest "agony" had, (was supposed,) most of the power of God. When all were expecting that an awful feeling was the precursor to a state of great peace of conscience and perfect happiness both in this life and that which is to come, it is no wonder that the preachers sought by all possible means to create such feelings, and the hearers sought to imbibe them."

The Massachusetts Journal of Tuesday, gives a translation of a series of remarks, translated from the French Encyclopediac Review, on several late American publications. Among these are a few paragraphs on Dr Channing's Review of the Character and Writings of John Milton, which we have introduced below. These extracts "will not be the less interesting, [says the Journal,] because our readers are already more or less acquainted with the subjects of them. They come from the largest and richest source of periodical intelligence, and of enlightened and *impartial* criticism of which we have any knowledge.

Remarks on the character and writings of John Milton, by the Rev. Dr Channing, *of Boston.*

We believe that in his Treatise on Christian Doctrine, Milton's design was rather to make a summary of his own opinions for himself, than to make a book of rules, or of instruction for the public. Although this work may contribute in no degree to raise the reputation of Milton, it will not, on the other hand, injure it; and will at all events have the good effect to recal the attention of the public to his works.

The most remarkable efforts of the pen, which the publication of Milton's work has called forth, are an article in the *Edinboro' Review*, in which a young author has made a brilliant debut, and the pamphlet mentioned at the head of this article. This little work is the most correct of all the American writings which have come to our knowledge. It is distinguished by great originality of thought, by an elevated philosophy, and by the most comprehensive views. We cannot agree in the opinions, nor admit the theological principles of the author; but in all other respects we find his ideas to be beautiful, just, and fitted to excite an interest. It is very satisfactory to observe with what candor, with what love of excellence and with what wisdom, the author displays the happy results of the freest constitution which exists: and we regard his publication as a triumphant refutation of the unfounded assertions of certain writers in the English Reviews. There seldom issues from the shop of Mr Murray a work written with so much purity and dignity, as this little pamphlet of Mr Channing.*—Vol. 4, p. 654.

* The pamphlet here alluded to may be obtained at 81 Washington-street.

We have alluded to the injudicious manner in which the Foreign Missions have been conducted. We said nothing of the waste of funds and life. We have no idea that the salaries of the Missionaries are more than they should be, but the expenditures for building, we believe has often been injudicious and wasteful. The following article from a late Calcutta paper is something in point.

The Rev. Mr Burn's loan of 2000 dollars without interest, to a public Institution, is undoubtedly creditable to him; so far we agree with the Malacca Observer, but there we stop. We are not at all disposed to concede that the establishment of the intended Institution will add materially to the importance of Singapore in any point of view. We consider it as a job, in the true Rafflesian or Raf-*fleecing* manner, and that the only end it is likely to answer is that of affording as many comfortable sinecures as the good folks of England and India can be induced to support. If the real object of the institution is, what it professes to be, the instruction of Malays and Chinese, why cannot that be as well effected, under a common thatched roof, as between the walls of the most magnificent college that ever was erected. Little Chinese and Malay boys are no doubt very worthy objects of charity, but as it requires no very high attainments to give them the most useful kind of instruction, qualified persons might be obtained at moderate salaries, without exhausting the funds in useless buildings. Before equipping the Scholars in the caps and gowns of a University, we should recommend the Visitors to furnish them with a sort of garment more indispensible, though not so picturesque. We know that in thus plainly stating our opinion we incur some danger of being called "despisers of the day of small things," by the Rev. Doctor who preached a *compel them to subscribe* Sermon from that text. But we would ask the Doctor and the managers first to shew us what *small things* they have done with the subscriptions already received, before we part with our money. The School at Pinang without the pompous name of an Institution, has been highly useful, chiefly owing to the meritorious exertions of the resident Clergyman; if the Singaporeans establish one on a similar plan, they will not want support, but it is commencing at the wrong end to lay out a large sum in erecting a fine building, where the only thing likely to be lost sight of, is the original purpose for which people advanced their money.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER

Mr. Editor,—The reason of my sending you the following extract from the last Christian Examiner is simply to show the difference of opinion that exists among mankind in regard to the selections of Psalms and Hymns for public worship. A few weeks since in the absence of our minister, a neighboring clergyman was called upon to attend a funeral. The *door* of our church was thrown open, and a large congregation assembled to sympathise, with the bereaved friends of the deceasd, and to listen to the consoling voice of religion, as she utters her accents of heavenly promise "Blessed are the dead who die in the Lord." The singers were at their post ready to perform their part on this solemn and affecting occasion. But how were they surprised, when the clergyman rose to commence the service, instead of using the Selection of Hymns adopted by our Society, which is known as the Cambridge Collection, he produced from his pocket, Watts' Hymns, and gave out the Hymn. The whole congregation were struck with astonishment. The singers were mute, for the clergyman had not, like Dr Mason, on a similar occasion, taken the precaution to bring his *deacon* along with him, for the purpose of reading line by line as in days of old, when books were rare. One of the congregation seeing the embarrassment of the choir of singers, and supposing that the preacher had made a mistake, stepped up the pulpit stairs to inform him that we did not use Watts in our society. The clergyman laid down his book and proceeded to his prayer. With what feelings of devotion we pretend not to judge, but we fear that the devotional feelings of his auditory, were at least for a time disconcerted by conduct so novel, and to them surprising. After he had ended his prayer, he again resumed his own Hymn book, and read another hymn, thus showing to all, his sovereign displeasure at our taste, and his anathema upon our society for having selected so heretical a Hymn book. In this manner he attempted to prepare his hearers to listen to his discourse. But I seriously doubt, whether such conduct had any tendency to recommend his doctrines, or to leave a favourable impression as to his charity or even courtesy, not to say common civility. Common Metre.

In the Christian Examiner, Vol. 4, No. 1, page 6, 8, and 9, we have the following remarks:—

"It is cause for unfeigned surprise, that any of our churches are satisfied to retain in use some of the books which are very exceptionable on the ground just mentioned; such for example as Watts' Psalms and Hymns. Watts more than perhaps any other man, had the genuine power of a religious lyric poet. His best specimens remain unsurpassed, and they are far more numerous than those of any other writer. He never can hold a second place in this department, and we do not wonder at the reverence which has been attached to his name. But he wrote an immense number of hymns and many of them were unavoidably meagre and bad; poor in conception and in diction, and sometimes low in imagery and revolting in sentiment. Why then should his whole collection of good, bad, and indifferent be perpetuated in our churches, to the exclusion of the many excellent compositions of other writers? Why should the second rate verses of Watts be made familiar while the first rate lyrics of Doddrige, Scott, Mrs Steele, and Mrs Barbauld are unknown, and never permitted to excite and elevate the devotion of the sanctuary? The church is defrauded of its greatest improvement, the worshippers are deprived of the best aids to their service, if they are thus bound down to the perpetual use of one author, and never permitted to raise their voices to the holy breathings of other gifted minds. The greatest edification can come only from bringing together the best efforts of all the best writers. No one man, not even the great Watts, can possibly satisfy all the wants, and express all the feelings of the devout mind.

"And that any congregations, even those of the Calvinists, should confine themselves to him, excites feelings of unspeakable wonder. Of any selection which should be made, his hymns would constitute a considerable portion; and while several selections of great merit are to be found, we do not understand how it is possible to be satisfied with the works of any one author alone. Yet true it is, that there are even Unitarian congregations which use Watts with all his errors of doctrine and faults of taste, though Sewall and Dabney have published selections, which contain whatever is most excellent in him, together with the choicest specimens of others. Let such collections be used, from which even the most careless cannot cull for use an offensive, or an unimpressive ode, and one obstacle to effective psalmody will be removed. The worshipper will always have a good sentiment in an unexceptionable form presented to him, and be able to abandon himself to the impressions of the moment without being chilled, or held back by any violence done to his convictions or his taste."

FOR THE CHRISTIAN REGISTER.

Mr Editor,—Quaero asks 1. "Are those religious excitements technically called *revivals* of *religion*, *essential* to the existence of practical piety?"

Let it be answered distinctly—No.

"2. Are such excitements promoted as much by the reading of the Bible, as by the reading of the religious publications of the day?"

Ans. Men excited in a revival by a new apprehension of the most interesting truths, intensely search the Scriptures, to know if these things be so: and the reading of the Bible becomes the interesting occupation of converts who previously neglected it; and the religious publications of the day neither compare with it in excellence, in authority, nor in respect.

"3. Are they produced as often by the stated services of the Lord's Day in houses of public worship, as by conferences and concerts of prayer, at other times, and in other places?"

A pastor and people, satisfied with their religious improvement under ordinary means of grace, have no inducement to extraordinary effort. But those pastors who feel the need of greater exertions to animate their own graces, to arouse indifferent and nominal christians, and to enlarge the annually diminishing church with fresh additions of devoted followers of the Lamb, become more engaged in the *stated* exertions of the Sabbath, are ready to labor in season and out of season; to meet those who will meet with them on Sabbath evening or in the weekly conference: and, if a blessing attends their labors, sooner or later the wants of the congregation are brought home to the hearts of the congregation, and members, with a diligence commendable in wordly affairs, devote themselves to the work of a thorough reformation. Let the facts be the answer.

"4. Is there any scriptural authority for endeavoring to promote revivals, by engaging young and inexperienced Christians, such as the Apostle denominates *novices*, to come into religious meetings, and to relate their experiences?"

Ans. Some. Mark v. 18 and 19. "He that had been possessed with the devil prayed him, (the Lord Jesus,) that he might be with him. Howbeit, Jesus suffered him not, but saith unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." How must the hearts of his friends have been warmed with love to God, and gratitude to their benefactor at the relation of the interesting circumstances from the lips of the grateful believer, though a

novice? Personal narratives of the Lord's kindness, have their source in the best affections of the heart; and while man is a sinner and the Lord is compassionate, simple narrative of this kind will not cease to be both solemn and deeply affecting.

"5. Were *such* revivals as are now popular, common in the days of our forefathers, at least before the time of Whitfield?

Ans. They were not *common:* nor were Sabbath Schools common until some years after.

"6. Is it *necessarily* to the discredit of a town or a Christian Society, that it has never been the scene of *such* revivals?"

Ans. It is not *necessarily* so.

"7. Is there *uniformly* more real religion, where religious meetings are the most numerous, and the most thronged?"

Ans. "More" than what? Religious meetings are excellent means of grace, but cannot be said to be *uniformly*, that is, always, a satisfactory proof of "more real religion."

The Lord guide all serious enquirers after truth, whether they appear in a religious newspaper, or in a religious meeting.

RESPONDI.

LITERARY.

The work of Alexander H. Everett, Esq. mentioned in our 14th number, entitled, "America, or a General Survey," &c, is now published by Messrs Carey & Lea, of Philadelphia. It makes an octavo volume of 364 pages. The heads of its chapters are as follows:—

"Position of America and the United States in the General Political System.—Brief Review of the Principal Events of the last Five Years.—United States of America; form and spirit of their Political Institutions.—The United States of America; internal situation and policy—Spanish America; political condition of the new states—European Colonies in America—Foreign Policy of the two Americas—International Relations of the two Americas—Congress of Panama—Fiftieth Anniversary of the Declaration of Independence—Death of Messrs Adams and Jefferson—Conclusion: Prospects of the future situation of America, and its Influence on the Fortunes of the Word."

Steam Engine. We are informed that Mr. Perkins has at length got rid of the only obstacle which presented itself against the action of his immensely powerful steam engine—that of effecting nearly a *perfect vacuum* under the foot of the piston, by which means the whole power of elasticity of the steam from the induction pipe is allowed to operate without resistance. Certain other improvements have also been effected for diminishing friction, &c. but as we understand they form the subject of a fresh patent, we cannot at present enter into further particulars.

Literary Gazette.

Four additional volumes of Biography of the eminent statesmen who were members of Congress in July 1776, when independence was declared, have been lately published, and received in this city for sale. Most of the sketches are written with ability; and they all afford information of men and events, at the early and critical period of the revolution.

New work, by the author of Redwood. We understand that a new novel, by the popular and gifted author of Redwood, is about to be put to press, and will shortly make its appearance in this city. It is entitled "Hope Leslie, or Early times in the Massachusetts." It is, as may be inferred by the title, a story connected with the early colonization of the country.—*Gaz.*

Timbuctoo. We are happy to learn, that letters have been received from Major Laing, dated subsequent to his arrival at Timbuctoo; but by some oversight, the particular date is not inserted. The state of this city, so much talked of, and so much sought after by Europeans, together with the rivers and the country adjoining, will soon be made known, and by a hand fully able for the work. We regret, however, by these letters, to learn, that, instead of proceeding down the river Niger, to the sea, as he intended, Major Laing intends returning home by the way of Tripoli.—What has occasioned this change in his route, whether ill-health, or finding insurmountable obstacles to his progress eastward and southward, we have not heard, and cannot take upon ourselves to determine.—*London paper.*

A London paper of the 21st February says:—"Reports, have reached town, through the North-west Company, that Capt. Franklin had accomplished the objects of his overland expedition, and had fallen in with, and embarked on board, his Majesty's ship Blossom, which had been sent for the purpose of meeting him in Behring's Straits. It is added, that some of the party who were with him had retraced their steps by their original route."

Author of the Waverly Novels. Sir Walter Scott has confessed himself to be the entire and sole author of the Waverly Novels. The secret was directly and finally divulged at the Edinburgh Theatrical Fund Dinner, on Friday the 27th of February. In reply to his health being proposed by Lord Meadowbank:

"Sir Walter Scott said, he did not expect to have revealed before three hundred gentlemen a secret which had been remarkably well kept for a great number of years. [A laugh.] Though he might have been put on trial for this offence of which he stood convicted before Lord Meadowbank, yet an intelligent and impartial jury would consider the evidence before they gave a verdict against him; they might perhaps give a verdict of *not proven*—[Laughter,] and not enter into the reasons which determined him to keep so long silence; perhaps caprice had a great share in it; the fault he entirely imputed to himself; indeed, he was afraid to think of what he had now done—look at it again, he dared not.—But as this would go out to the public, he meant it to go seriously, when he said that he was the total and undivided author of these novels—there was not a single word written, except some quotations, or a suggestion made, which was not his own, or what he had found in his own reading.—[Much cheering.] He would now propose, in the capacity of author of these novels, the health of a gentleman of this company, he meant his friend Bailie Nicol Jarvie.—[Great laughter.] When the author of Waverly and Rob Roy drank the health of Bailie Nicol Jarvie, they would all recollect the applause he received in the theatre, and they would, no doubt, be inclined to give him some here.—[Loud cheering.] "The health of Bailie Nicol Jarvie." Mr Mackay, after a short pause, exclaimed, "My conscience! My worthy father, the Deacon, had he been in existence, wouldna have believed that siccan a great honour should befal me, his son—that I should have such a compliment paid me by the Great Unknown. I have now borne my civic honors for eight years, and I trust that none of my brethren in the council have given more satisfaction. [Much laughter.] Before I sit down, I beg leave to propose the health of "The Lord Provost and Magistrates of Edinburgh."—[Loud cheers.]—Air, "'Twas within a mile of Edinburgh."

FOREIGN INTELLIGENCE.

FROM CALCUTTA. By the politeness of a gentleman who came passenger in the Mars, from Calcutta, we have been favored with the perusal of files of the BENGAL HARKARU. We make the following selections from the papers of Dec.

By a late act of the English Parliament regulating the appointment of Juries in Hindostan provision is made for the admission of the native inhabitants to the office of juror. The following request was published in the Madras Courier of Nov. 17.

To the Sheriff of Madras. Sir,—We, the undersigned Hindoo Inhabitants of Madras, have been informed that an Act of Parliament has lately been passed in England to regulate the appointment of Juries in this Country, and that the Native Inhabitants of Madras may thereby be deemed capable of serving on Juries and all other Inquests, if the Supreme Court of Judicature shall be pleased to establish Rules for that purpose, and we are desirous of convening a Meeting of the principal Hindoo Inhabitants and Heads of Castes at Madras, for the purpose of taking into consideration, the propriety of submitting to the proper Authority, a humble representation on this important subject. We have therefore to request, that you will obtain the permission of Government for our meeting for the purpose stated, and that you will be pleased to fix a time and convenient place for the Assembly.

We remain, sir, your most obedient servants.
(Signed by fourteen Natives.)
Madras, 8th Nov. 1826.

Permission was given for the meeting, and it was accordingly held on the 9th of December. At this meeting a committee was chosen from the various castes, for the purpose of preparing a memorial to be addressed to the English authorities, expressing their thanks for the benefit intended to be conferred by the act of Parliment, in rendering them eligible to the office of jurors, and explaining their reasons for wishing to decline it.

JAVA. The Singapore Chronicle of the 26th October, gives the following as the latest intelligence from Java.

The apprehended insurrection in Cheribon proves to have been nothing serious, and has been quelled without bloodshed. The Old Sultan Amangkabuana was crowned at Solo on the 28th of September with as much pomp as was practicable. General de Kock acted as Chief Commissioner assisted by Messrs Engelhart and Martinpe who accompanied the Sultan from Batavia. His Majesty received the congratulations of the native Chiefs who were assembled on the occasion without much ceremony, the cares of Royalty appearing to be burdensome to him. He is represented as being imbecile from old age and long confinement, and takes no interest or concern in the management of his own affairs. Like most of the Javanese princes we read of, he is fortunately blessed with a Consort who is in every respect the very reverse of imbecility, possessing a strength of mind and judgment worthy of a Princess. On her exertions therefore must depend the success of the Sultan in establishing his authority, and it will be well for the Dutch if *she* also does not aspire to independence and break off all connection with the European Government. This can only be effected by gaining the confidence of Diepo Nagoro and the Insurgent chiefs and making common cause with them in the war.

Amongst the Europeans in Java, the Restoration of the Sultan is by some considered a most judicious measure and by others condemned as the worst that could have been adopted: we ourselves incline to the latter opinion although as yet nothing decided can be said upon the subject.

BOMBAY. The following is from one of the Bombay papers.

Two of the Calcutta prints, the India Gazette and the Hurkaru, have proposed that the Indus should be surveyed by Steam Gun Boats, for the purpose of promoting geographical knowledge, and of ascertaining the defensive property of the river in the event of a Russian invasion. Now this is, we must say, one of the coolest propositions that has ever come to our knowledge. What would England have said after the peace of Amiens, had the French sent a squadron to survey the Thames from the Nore to London Bridge? The Indus, we should suppose, is as much the property (as far as its territory extends) of the government of Sindh as the Thames is of England; and England was never more jealous of France than the Sindians are of our power in India. The river Indus from its entrance into the sea for several hundred miles upwards, to the North passes through the dominions of the Ameers of Sindh and close under their capital Hydrabad, and if ever the proposed survey takes place, we would advise an able Engineer to be sent to take *(nemine contradicente)* a plan of the works of that fortress. If ever a British steam-gun surveying vessel is sent into the Indus, we can augur with confidence certain consequences which the Calcutta editors never dreamed of, and which would go far to prove that the liberal portion of the press is not the best fitted to guide the councils of the State. We have often heard of British aggression in India, but certainly an attempt to survey the Indus under present circumstances, by steam gun boats, would be carrying the joke a little too far.

MADRAS. The weather continues as Monsoonish as the most anxious cultivator could desire, and the natives are already revelling in delightful anticipations of Rice being both plentiful and cheap all next year—In truth the season has been remarkably favourable, and an abundance of rain to fill the Tanks has already fallen, without any of those violent tempests which frequently occur at this period of the year, and which by destroying the banks of the reservoirs occasion the loss of that water which is so invaluable for cultivation in the dry months of March and April.—*Courier November* 21.

EUROPE. By a late arrival at Philadelphia, we have received fresh intelligence from Europe, though no news of importance. We make the following selections.

On the 4th of March there was a most extraordinary fall of snow in Scotland. There had not been so great a fall, in so short a period of time, since February, 1799, when parts of it, which had got into hollows and against walls, remained undissolved in June. It was expected to be highly disastrous to the country. Stages had extra sets of horses attached to them, and people attempted to clear the roads for them. In Edinburgh, being Sunday, the churches were unattended, and the public clocks stopped from the weight of snow which had drifted on their pointers.

The following is an extract of a private letter, dated Brussels, March 2:—

"We are here in some anxiety about the effect that the present mild weather will produce on the rivers in Holland. Much fear is entertained about a new inundation, on account of the immense quantity of snow fallen in the upper parts of Germany. However, it is hoped that the thaw will operate slowly, and that the rivers will be disengaged of the thick ice that covers them before the waters rise."

Under date, same place, two days later, it is mentioned that news had been received from Napoli di Romania down to the 21st January. The accounts are, however, confused, and not easily intelligible. It does not appear that any thing of great importance had occurred.

The Catholic Question. Sir Francis Burdett brought forward his motion upon the subject of the Catholic Claims, on the 5th of March. The debate was adjourned over to the 6th, when the "giants" of the debate who were pitted against each other, were the Master of the Rolls, (Sir John Copley,) against the motion, and Mr Canning in favor of it. When Mr Canning had concluded, the question was taken, and the motion lost, 276 to 272—the majority being four Thus it seems that a great change has taken place in the popular branch of Parliament against the Catholics. This decision had produced much excitement in Ireland, and arrangements were making to send a large deputation composed of members from all the counties with an address to the King on the subject.

Mr Brougham and Mr Raikes. The Courier of the 5th, gives an account of a curious rencontre between Mr Raikes, the editor of a *Sunday* newspaper, and Mr Brougham, on the 4th. The former gentleman, considering himself insulted by the remarks which the Hon. Member made, on a recent trial, in the Court of King's Bench, in which an action was brought against the *Age*, Sunday newspaper, accosted Mr Brougham in terms, the object of which could not be misunderstood. Mr Brougham, declining to avail himself of the privilege of his professional character, immediately caused a message to be conveyed to Mr Raikes, through Sir Robert Wilson. Mr Raikes at once accepted it; but, in the meanwhile, intelligence of the intended meeting was rumored about, and Mr Brougham was placed under arrest; Bishop, the officer, took him into custody. His bail were Sir Robert Wilson and Lord Setson. Mr Raikes is out of the way; and there the matter rests for the present.

The Globe announces that a most extensive failure has taken place at Calcutta. The amount is stated at 600,000 pounds.

Constantinople, Feb. 8. The English Ambassador has renewed his proposals relative to the pacification of Greece, and in a note which he has just presented, has demanded in the first place, the cessation of hostilities. It is believed that this demand will be supported by the ambassadors of Austria and Russia.

SUMMARY.

From Pennsylvania. Extract of a letter from a gentleman of the first respectability in Pennsylvania, to a friend in Baltimore, dated Chambersburg, 11th April, 1827.

"I have the pleasure to inform you that the meeting of the friends of the Administration, held in this place yesterday, was the largest and most respectable assemblage ever witnessed in this county, on any public occasion whatever. So formidable and imposing was this meeting, exhibiting such strong attachment to the Administration, that the opposition party have been compelled to admit, that in this (Franklin) and several other counties, a decided and powerful majority will support Mr. Adams and Mr. Clay.

"The proceedings, preamble and resolution adopted, will appear in our papers next week. I cannot but believe, that with proper attention to impart correct information to the people, on the subject of the Presidential question, Pennsylvania will, at the ensuing election, support the present Administration. The only danger to be apprehended arises from the efforts making by the oppositionists, to leave the people the mere name of electing a President, whilst by intrigues, they are to be so trammelled as to be deceived in their views of the real facts in relation to men and their official measures."—*Patriot.*

Danbury, Ct, April 10.—*Hop Tea.* On Friday of last week, Samuel Fairchild, of Sherman, a man of respectable standing, aged about 30, destroyed his life by hanging himself. The verdict of the jury, "mental derangement." One circumstance related as being the cause of his insanity may be worthy of notice. He being partially sick some time previous, made use of, either by advice or otherwise, a tea of Hops, which he drank freely, at the same time applying them, after the strength had been sufficiently drawn, externally to his head, which had the effect of disordering the brain.

The report in the case of *Morgan* has been laid on the table in the New York Assembly, the adoption of the resolution having been refused in committee of the whole.

Shocking Accident. On the 13th inst. Mr. Enoch Barber, of Westbrook, in attempting to blast a rock, received a severe wound in the head. The frontal bone was shattered and depressed to the extent of three inches in diameter—several pieces were removed—the membranes that invest the brain were ruptured so that some portions of this organ issued through the apertures. He was alightly injured in both arms. The accident occurred in his attempt to reprime too soon. The priming had blown out without firing the charge, and while he was pouring in the powder from a large horn, containing a pound, it took fire, and it was supposed that he received the wound from a plank which laid over the rock. At first he was apparently dead, but soon manifested life and returning sense; and for the most of the time since has retained his mental faculties. We understand, however, there is but very little prospect of his recovery.—*Portland Gazette.*

There is now living in Alburg, Vermont, the widow of John Babcock, whose age is only eighty two years, and she has now living, children, grand children, great grand children, and great great grand children, four hundred and twenty seven.

N. Y. Observer.

An hourly coach is to run between Providence and Pawtucket, R. I.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of $9 60 from the Rev. Mr White's Society in Dedham.

President HOLLEY and Lady, have left Kentucky for New Orleans, where they will embark for Europe, in May. They were attended from Lexington by a handsome escort of friends on horseback. We understand that Dr HOLLEY will take the charge of ten young sons of wealthy Planters of Louisiana, on a tour of Europe; and that his compensation is to be $3000 per ann.

Mr Holley, in a parting letter to the members of the Union Philosophical Society, previous to his leaving the Presidency of Transylvania University, says:—

"It would gratify me to continue here, and to contribute my humble efforts to the advancement of letters and philosophy. Various causes however are in operation, which will prevent at least for a considerable period, an adequate endowment of the University by the State, and such a degree of prosperity as the institution deserves and ought to experience. The number of the friends of learning in Kentucky must be multiplied, as well as their activity, before Transylvania can be placed upon an eminence suited to the liberal course of studies and policy, which has been pursued in it for the last eight years."

The public feelings in behalf of the Greeks seem rather to increase than diminish. Meetings have been held in Thomaston, Vassalboro' Augusta, Warren, Nobleborough, Bath, Brunswick, Wiscasset, and several other places in this State, the results of which must be more or less favourable. At the meeting in Wiscasset, the following resolution was adopted—

"That it is desirable that a Central Committee should be established in *Portland*, to procure a vessel to transport such aid as might be furnished them, and to which the various benevolent societies and towns in the State may remit their collections.—*Portland Argus.*

Erratum. In the last Register, last paragraph of the communication by "The Writer of the Remarks on Robinson's Sermon," read—"will discover any *surprise*, indicated there, that *Trinitarians*, [not Unitarians,] rely on disputed texts."

MARRIAGES.

In Cambridge Mr Charles Morse, of this city, to Miss Eliza, youngest daughter of Mr. John Clark.

In Watertown, Mass. Benjamin Wheatland, Esq. of New Market, N. H. to Miss Mary Elizabeth, daughter of Luke Bemis, Esq.

In Walpole, on Sunday evening last, by Rev. Mr Storer, Mr Francis Cole to Miss Abigail Gay.

In Bethlehem, Mr Edward Goodwin, Editor of the Connecticut Courant, to Miss Susan Leavitt.

DEATHS.

In Dorchester, on Saturday, Mr. Thomas Tileston, jr. son of Thomas Tileston, Esq. aged 34.

In Worcester, Mr. Andrew, son of Mr. Walter Bigelow, aged 24, late member of the present Sophomore Class at Harvard University.

In Portland, Lydia Jane, wife of Mr B. Cushman, preceptor of Portland academy, aged 34.

In Salem, Miss Elizabeth G. Buffington, daughter of Mr. John Buffington, aged 16.

In Madbury, N. H. Elder William Hooper, aged about eighty years.

In Dover, N. H. on the 15th inst. Mrs. Lucinda Kittredge, wife of Dr. Jacob Kittredge, aged 33, a lady possessing a highly cultivated mind and most amiable manners.

In Westfield, Conn. Miss Oliva, aged 14 years, daughter of Harman Tuttle, Esq. She was shot in the head and instantly killed by the accidental discharge of a gun which her brother, 2 years older, was handling.

In Montreal, Robert Watson, Esq. He was shot by a person, while sitting in his room reading a newspaper, with whom he had been engaged in disputing on a political subject the day before. One hundred and fifty nine shot marks were counted on his side.

On the 26th of January at St Petersburg Eleanor Isabella, second daughter of Henry Middleton, Esq. Envoy Extraordinary from the United States of America at the Court of St Petersburg.

On the 28th of Jan. at Glasgow College, George Jardine, Esq. Professor of Logic, in that University, in the eighty-fifth year of his age. Of the many eminent men who have adorned the Universities of Scotland, few have enjoyed so large a share of public respect and confidence. Endowed with a vigorous and active mind, with great soundness of judgment—possessing a deep sense of the importance of his office, and an ardent desire to promote the improvement of his students, he devoted himself to his public duties with a zeal, and activity, and a faithfulness, which have never been surpassed, and but rarely equalled.

CIRCULAR.

THE Subscriber, in connexion with other Booksellers, proposes to publish a volume corresponding in character to the popular works, which appear annually in London, under the titles of "Souvenir," "Amulet," "Forget Me Not," &c. It is to consist wholly of original pieces, of a lively character, in prose and in verse, extending to from one to twenty pages each. It is particularly desired that it may embrace interesting sketches and tales, illustrative of American history, scenery and manners.

It is proposed that the title of the work be, *The Token, a Christmas and New Year's Gift for* 1828. As the publishers are anxious to have it take a high rank among works of this sort, they particularly invite the contributions of persons of taste. A premium of One Hundred Dollars, or a Medal of that value, will be given for the best original Tale, and the same for the best Poem; the awards to be made by gentlemen, whose names will be hereafter published.

The work will be published simultaneously at Boston, New York, and Philadelphia. Communications for it to be addressed to the subscriber, before the first of June next, or if more convenient to W. B. Gilley, New York, or H. Huntington, jr. Hartford.

S. G. GOODRICH,
No. 141, Washington street.

Boston, April 15, 1827.

PRIMARY LESSONS IN ARITHMETICK.

JUST published, and for sale by LINCOLN & EDMANDS 59 Washington street.

The 3d edition of Emerson's Primary Lessons in Arithmetick price six cents.

☞This little book is very appropriate for all Primary Schools, and is calculated to interest young children in commencing the science of numbers.

Extract from the Journal of Education

"The results of the use of these Lessons in the Primary Schools of this city are highly gratifying. The mental habits of the children seem much improved in regard to facility of thought and force of attention; while the process made in Arithmetic, even in the short space of a few months, is greater than is usually made in a year by those advanced scholars on the old system." april 21

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For April 15, 1827.

CONTENTS.

On the Importance of Early Piety. The Chamois Hunter—Part II. The Gentleman in Black. A Christmas Party. A Song. The Blue Man. Luck and Ill-Luck. Varieties. Winter food fer Cows. Marriage. Rockets without Wings or Sticks.

UNITARIAN TRACT, No. 11.

BOWLES & DEARBORN, 72 Washington-street, have just published No. 11 of the Tracts printed for the *American Unitarian Association*—entitled, "Unitarianism Vindicated from the Charge of not going far enough."

Subscribers are requested to send for their Tracts.
April 21.

REVIEW OF MILTON.

REMARKS on the Character and Writings of John Millon, may be obtained at 81 Washington-street. april 21

MIDDLESEX BIBLE SOCIETY.

THE annual meeting of the Middlesex Bible Society will be holden at the house of the Rev. Mr Whitman, Waltham, on Wednesday the 25th instant. The Directors will meet at 9 o'clock, A. M. and the Society at 11 o'clock, A. M. Public divine service may be expected at Rev. Mr Whitman's Meeting House in the afternoon, on which occasion a collection will be taken to aid the benevolent object of the society. SAMUEL SEWALL, Recording Sec'y.
April 21

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from everything like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

PROPOSALS,

FOR Printing by subscription an edition of the Pronouncing Bible, Royal 12mo.

LINCOLN & EDMANDS, No. 59 Washington-st., Boston, offer for subscription an edition of the Pronouncing Bible on the most liberal terms. This edition of the Bible is accented in a manner which easily leads the reader to a correct pronunciation of the difficult names and other words which occur in the Sacred Volume.

☞The very liberal terms offered in the Conditions below, must ensure an extensive subscription for the work; and enable many, with little effort, to possess themselves with copies gratis, and at the same time extend the circulation of the Holy Scriptures. Every person, and particularly the young, who wish to acquire a correct pronounciation of the difficult names in the Scriptures, should possess a copy of this edition of the Bible; and subscribers can be obtained on the annexed conditions, by any person, though no subscription paper should be received.

CONDITIONS.

I. The price will be $2, plain sheep; $2 25 in sheep, with 32 cuts and elegant copperplate frontispieces; $3 25 gilt calf, with cuts and frontispieces.

☞Subscriptions to be returned July, 1827.
April 7.

FEMALE EDUCATION, BOSTON.

THE Summer Term in the LITERARY SEMINARY, back of St Pauls, Common Street, will commence, the first Monday in April.

PRICE OF TUITION.

Common branches, $12 per quarter. Natural Philosophy, Astronomy, Chemistry, Natural History, Moral and Intellectual Philosophy, Latin, French, and Drawing, $18 per quarter. No deduction for loss of time.

☞French is taught by Mr Berteau—Drawing in both Water and Oil Colors by Miss Ross.

BOOKS USED.

Walker's Dictionary; Grimshaw's Etymology; Juvenile Companion; Biblical Reader; Historical Reader; Classical Reader; Murray's Grammar and Exercises; Woodbridge's Geography; Willard's and Woodbridge's Universal do.; Blair's Outline of Ancient History; Grimshaw's Histories of Greece, Rome, England, and the United States; Blair's Lectures on Rhetoric; Dabol's and Colburn's Arithmetic; Hedges Logic; Conversations on Natural Philosophy; Wilkin's Astronomy; Parkhurst's Moral Philosophy; Conversations on Chemistry; Smellie's Philosophy of Natural History; Comstock's Mineralogy; Euclid's Elements; and Upham's Text Book in Intellectual Philosophy.

PREPARATORY DEPARTMENT.

In an adjoining room is a Preparatory School, consisting chiefly of Misses between six and ten years of age, for common branches of Education and Needle Work. The Scholars, in this Department, are under the immediate care of Miss Davis, but are subject to the general regulations of the Seminary, and are examined once a week in their studies by the Principal.—Tuition from $2 to $10 per Quarter.

J. L. BLAKE.

Boston, 28th March, 1827.

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 7. JOHN ANGIER.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

MASSACHUSETTS. Jonathan A. Saxon, *Greenfield*; James R. Baffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gill, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Powe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings, *Lowell*.

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton*.

VERMONT. Rev. George G. Ingersoll, *Burlington*.

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland*.

CONNECICUT. Rev. Samuel J. May, *Brooklyn*;

NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield*.

PENNSYLVANIA. James Kay, *Philadelphia*.

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington*.

MARYLAND. William G. Appleton, *Baltimore*.

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston*. m 31.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 19

POETRY.

CHRIST STILLING THE TEMPEST.

BY MRS HEMANS.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary."
MATTHEW, xiv.

Fear was within the tossing bark,
When stormy winds grew loud;
And waves came rolling high and dark,
And the tall mast was bow'd.

And men stood breathless in their dread,
And baffled in their skill—
But One was there, who rose and said
To the wild sea, "Be still!"

And the wind ceas'd—it ceas'd! that word
Pass'd through the gloomy sky;
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous falls asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood—
Oh! send thy spirit forth in power,
O'er our dark souls to brood!

Thou that didst bow the billow's pride,
Thy mandates to fulfil—
Speak, speak, to passion's raging tide,
Speak and say—"Peace, be still!"

MISCELLANY.

FRATELLI DE MISERICORDIA.

THE BROTHERHOOD OF MERCY.

Two or three days after my arrival in Pisa, I was talking in the street with an Italian gentleman, when about thirty fellows came round the corner, walking two and two, not soberly as pious folks move in procession, but with stout manly strides, and wearing a disguise of so uncouth a fashion, that the moment they caught my eye I muttered a "God bless me!" and asked who they were. They were clothed in black sackcloth from top to toe, girded round the waist; and the hood not only came over the head, but fell before the face down to the breast, with two small peep-holes for the eyes. Each carried a rosary in his hand, and each at his shoulder bore a broad-brimmed hat. "*Dio mene guardi! ma chi sono questi?*" My Italian answered, *La "Misericordia."* Whether, owing to the word *miscricordia*, or to their sackcloth and rosaries, or both, or what, I know not, but without further question I set them down in my mind as penitents on their way to some sort of devotion; and very sorry I was they could not be aghast at their own consciences without wearing so frightful an appearance.

It happened within a week that a house under repair, on the Lung Arno, fell down, with the exception of the front wall, on the workmen, who had incautiously disturbed the foundation. I was on the opposite side of the river, ignorant of what had occasioned the noise and the dense cloud of dust, till the wind slowly wafted it away, and the mischief was clear before me. Four were buried in the ruins, and a fifth clung to the wall, with his feet upon the window-sill at the second story, whither he had leaped from the room at the moment of the crash. As soon as the panic would allow any one to act, a long ladder lying before the house, was raised, and the poor fellow slowly moved from his situation. As he reached the ground in safety, a loud bell in the city tolled once, then stopped, and tolled again, and I heard the crowd about me say, "hark! there is the bell of the Misericordia! they will soon be here!" Those in the neighborhood brought ladders of various sizes, and spades and pickaxes, to be in readiness. Presently across the bridge came those black penitents, as I had imagined them, hastening almost at a run, and bearing a litter on their shoulders. The crowd made way for them, and they climbed into the ruins at the back of the house, with the spades and pickaxes. From the moment they came, not a word was spoken; all was hushed, even the sorrowful cries of the relations, waiting for the event. In a short time the brothers brought out one of the sufferers, insensible and grievously bruised; they placed him in a litter, and bore him to the hospital. By that time a party of soldiers arrived, who kept the crowd back from the front wall, lest that also should fall; while the brothers, regardless of the danger, still worked on, and indefatigable. I saw three of the buried workmen brought from the ruin and carried to the hospital; the fourth was killed, and they bore away his body on a bier.

After having witnessed this dauntless and persevering conduct on the part of the Brotherhood of Mercy, I was continually making inquiries about them. I was told it was a very ancient institution, first established in Florence; that the others were very numerous in all the Tuscan cities, and that their duty was to be always ready to succor any person in distress. "Are they priests?"—"No, only a certain number of priests are permitted to join them." "Then is it not a religious establishment?" "Not at all; and their charity is so general, that they would render the same assistance to you, a foreigner and heretic, as to one of their Catholic citizens. They never inquire into creeds; it is enough that a fellow being stands in need of their exertions."

The next time their bell tolled, I hurried from my lodgings to attend them on their errand. They walked very fast, and not a word was spoken. At a sign from their chief, the litter from time to time was changed to different shoulders. I followed them to the further end of the city, on the south side of the Arno, and they stopped before a little chapel, where a poor old woman lay on the steps with her leg broken. The litter, a covered one, was placed on the ground by her side; then, without a word, but with the utmost attention and gentleness, they placed her within it and immediately it was raised again on their shoulders. One of the brothers asked her some questions in a whisper, and she replied that she felt no pain, but was very faint; upon which the covering of the litter was pulled higher up, and as they bore her to the hospital, they stopped two or three times at the turnings of the streets, in order to dispose the covering so as to afford her as much air as possible, and at the same time to shelter her from the sun. Such quiet and unaffected benevolence, a tender regard for the ease and comfort of this poor woman, showed the brothers to me in another light, and I was rejoiced to see that their kindness was equal to their heroism. They no longer appeared to me so uncouth; as I continued to walk near them, it struck me there was a very benignant expression in a pair of eyes seen through their sackcloth masks. I also observed, below their habits, that two of them wore black silk stockings. This rather surprised me; but I learnt that all ranks of persons are enrolled in the Misericordia—tradesmen, gentlemen, nobles, and the Grand Duke himself.

Not to detain the reader by particularizing a variety of circumstances, under which both in Pisa and Florence, I have watched the prompt attendance of the brothers, I proceed to give you a short historical account of the institution. This has been done, and in the highest terms of praise, by the late Professor Pictet, in the "Bibliotheque Universelle" for 1822; and it appears he was the first traveller who considered them worthy of such notice. Upon reference to several Italian works, and especially to that of Placido Landini, I am sorry to observe many inaccuracies in the professor's account. I shall therefore follow those writers who have derived their information directly from the archives of the establishment; adding to them what I have learnt through the kindness of several gentlemen, "Capi di Guardia" to the company.

Those who contend we excel our forefathers in humanity and charity, will be surprised to hear that the Campagnia della Misericordia, the most conspicuous, even in the present day, for those virtues, has existed for nearly six hundred years within the walls of Florence. It was established in 1240; and its origin was extremely curious. At that period of the Republic, when the citizens were acquiring immense profits from the manufacture of woollen cloth, the city porters were numerous, and usually took their stand round the church of the Baptistry, near the Cathedral. In fact, for the most part, they lived there: and during the intervals of work, they ate their meals and drank their wine, or played at various games, either on the Piazzi, or in the sheds erected for their accommodation. One among them, Piero di Luca Borsi, an old and devout man, was highly scandalized at the cursing and swearing of his companions. Therefore, as their elder, he proposed that he who should hereafter take God's or the Virgin's name in vain, should be muleted to the amount of a *crazia*, (three farthings,) and that the said *crazia* should be dropped through a small hole in a certain box, so that an end might be put to such vain and sinful conversation. To this the porters agreed, and the difficulty of conquering a bad habit caused the box to be well nigh filled. Piero then reminded them that, for the benefit of their souls, the contents of the box ought to be employed in acts of charity, and made the following proposal; "Let us" said he "purchase with part of this money six litters, to serve for the six divisions of the city, and let us in turns attend with them. Thus we shall be in readiness to carry to their houses, or to the hospital, all those who may be taken with sudden illness, or who fall from a scaffolding, or otherwise be grievously injured in our streets, and stand in need of their fellow creatures' assistance; and we will also carry to the churches the bodies of such as may fall down dead, or be slain, or be drowned; and let us agree that for each several journeys of this sort, the porters shall receive a *guilio*, (sixpence,) from the box." This not only met with approbation, but each individual took an oath to observe it. Their labors began, and they pursued them with so much diligence and charity, (says their chronicler,) that every man in the city greatly applauded these porters, sometimes offering them three *guili*, as a present, for a single journey; but this the old man, Piero, would not allow, bidding them perform their duty cheerfully, and without bribes, and to wait for their farther reward in eternity.

Such was the commencement of the Misericordia, a society that has never relaxed in its zeal, through so many centuries, and under all the changes of government. Whatever enemy entered Florence, these Brothers and their property were always respected. The French, their last invaders, did more,—they intrusted them with a set of keys to the city gates, that they might not be impeded in their labors; and Napoleon was preparing to establish a similar institution at Paris, when his own downfall put an end to the scheme.

ABUSE OF LICENCES.

[An account has lately appeared in several of the public Journals of this city, of the trial of a boy, at our Municipal Court, for stealing a watch. The boy was discharged on the ground of its being proved that at the time the theft was committed, he was in a state of intoxication from a deleterious mixture administered to him by the prosecutor.

A sketch of this trial has been published in the National Philanthropist. It shows an alarming abuse of licences for selling spirits; and we publish it with the hope of awakening attention to the subject.]

The prosecutor testified that the prisoner, in company with another boy about his own age, came twice into his shop in Purchase street, on Saturday evening, the 17th of February, at about 7 o'clock. The second time they entered the store the defendant bought a cigar, and his companion a piece of gingerbread. While they were in his shop, he took out his watch and hung it over his desk, which was near to the door leading to the street. Soon after they had left the shop the second time, his companion returned, but came no farther than the door. Shortly afterwards the watch was missed, and his suspicions rested on these boys. He went to the house where the prisoner lived, saw him and charged him with stealing the watch, but he strenuously denied the fact. The next morning, however, the defendant informed him that the watch was in the hands of a boy named Alfred Johnson, and upon a warrant Johnson was taken with the watch, and he, with the prisoner and his companion, Cyrus Wilder, were carried before the Police court, where, upon examination Johnson and Wilder were discharged, and the prisoner committed for trial.

Cyrus Wilder testified that he knew nothing of the taking of the watch, until the prisoner showed it to him, as they were going from the shop of the prosecutor, that evening, to a book Auction in Broad-street.

Alfred Johnson testified that the prisoner and Wilder came that evening to a cellar where he was, and the former took him aside, and informed him that he had taken the watch. He advised him to return it to the owner, and he got it into his own possession with the intention of returning it in the morning.

Here the evidence for the prosecution closed.

The Counsel for the prisoner called a female of respectable appearance, as a witness for the defendant. She testified that she lived with the father of the defendant; that the evening on which this occurred, he appeared to be much intoxicated with liquor, and under a derangement of his intellects, which she imputed to the liquor he had taken.

The prosecutor was again called, and upon a close examination admitted that when the two boys first came to his shop, he sold them three cents worth of *Tom and Jerry*, which they drank there. On being interrogated as to the mixture of that liquor, he refused to answer the question, until he was told by the Court, that it was a proper question for him to answer. He then said, that it was composed of eggs and sugar beaten together, with ginger, alspice, nutmeg and sal aratus, and a portion of rum, brandy or gin added to suit the purchaser. He further stated, that he sold this composition to all who wanted it, to children as well as to men, and that it was usually sold in shops similar to his own. The judge observed to him, that if he was accustomed to sell such a composition, or any other spirituous liquors to children, and to allow them to drink it in his shop, his license ought to be taken from him.

The case having been argued by the Counsel both for the defendant and the Commonwealth, was committed to the Jury by the Judge, who instructed them, that if they believed, that the defendant had been put in a state of mental derangement by drinking the noxious liquor and smoking the cigar which the prosecutor had sold to him at the time, and that he committed the act while in this condition, it would be their duty to acquit him of the charge. It was an immoral act in the prosecutor to sell to these children such a vile composition; and it might well have happened, that the combined effects of the liquor and cigar upon a child of so tender years would produce a temporary insanity. This case would essentially differ from that where a crime was committed by a person, who, by a free indulgence of strong liquors, had at the time voluntarily deprived himself of his reason. By the policy of the law, this rather enhanced the offence. It was, however, an excuse constantly offered by offenders, and it was certainly true, that but few crimes were committed by persons, who were habitually temperate in the use of ardent spirits. All experience proved, that a free use of these pernicious drugs tends to excite the irascible passions, and to impel their miserable slaves to commit deeds of cruelty and excess, especially towards those defenceless women and children, who are unhappily compelled to live with them in the social and domestic relations.

It appeared, in the course of the trial, that both the prisoner and Wilder had been greatly neglected by their parents, and led an idle life; that they attended no school; and that no salutary restraints had been exercised over them. The Judge remarked, that they appeared to be proper subjects for the house which has been lately established by the wisdom and liberality of the city government, for the reformation of juvenile offenders. Such children should be taken away from such parents, and placed in a situation, where they would be employed and instructed under proper discipline, and a chance given them to become useful members of that society of which they are now the disgrace.

The jury, some of whom were among our most intelligent and excellent citizens, acquitted the defendant, who, after an admonition from the Court, was ordered to be discharged.

A BAD PRACTICE DISCONTINUED. It has been a custom from time immemorial, in the town of F. to choose, at the annual March meeting, every man to the office of hog-reeve who had been married in the course of the preceding year. As the town contains a population of about two thousand, these officers are generally numerous, while no public duty has been expected of them. It has been a standing rule for the persons so elected on the evening of the town meeting to repair to a tavern, and provide a room and as much "swill," (the term adopted on these occasions, signifying Brandy, Rum, and Gin,) as the "swinish multitude" were pleased to require. As might be expected, a scene of intemperance and riot has ensued, more befitting a herd of *brutes* than a company of reasonable and accountable beings. The present year, a large number of hog-reeves were chosen as usual, but they refused the *treat*, and in lieu of it made a collection which was bestowed in charity where it gladdened the hearts of widows and orphans.

One great cause that the monster intemperance has become so formidable, is the pernicious practice of *treating*. Many, perhaps most of those who acquire a relish for ardent spirits and eventually become drunkards are first intoxicated in company where liquors are furnished gratuitously.—*Philanthropist.*

INDIANOPILS in the State of Indiana, is situated in lat. 39 deg. 45 min. in lon. 9 deg. 5 min. W. from Washington, about eight miles South, and two East of the centre of the State. It was laid out in the summer of 1821, and the lots sold the 10th of October of that year. At that time the whole population in what was called the New Purchase, embracing all the territory within 50 miles of this place, was returned by the Marshal at about 1,300. The population within the same bounds, must now amount to upwards of 55,000, and that of this town to about 1000 souls. There are now 25 brick, 60 frame, and about 80 hewn log houses and cabins in town. The public buildings are, a Court House, 60 feet by 45, a Jail, and Meeting Houses belonging to the Presbyterian, Baptist, and Methodist societies. The former have a settled preacher, and upwards of thirty members in their church. The Baptist church has 36, and the Methodist 93 members. A Sunday school, which all denominations join in supporting, has existed without interruption, for more than five years. The present number of teachers is about 20, and of scholars from 100 to 200. There are weekly schools, in which some of the teachers would not discredit their calling in any part of the Union; and the same may be said of some of the members of each of the learned professions. These moral advantages, together with those that arise from its situation in the centre of the State, as the seat of government, as the place where the National road will be crossed by that from Lake Michigan to the Ohio, and as a climate and soil unsurpassed in health and fertility by any part of the Union, must render property in its vicinity valuable, and a residence on it agreeable.—[*National Journal.*

A COUNTRY SUNDAY. Has any one ever marked the moral beauty of the still Sunday afternoon in some beautiful country village? What a contrast it presents to the noise and dissipation of a city!—The amiable pastor enters the house devoted to the worship of his Maker, followed by all the old and young, with reverence in their looks, and piety in their hearts. The buoyancy of youth will sometimes venture upon the innocent gambol, or a passing thought of gaiety, but it is so chastened down by the example and authority of the village fathers, that it acquires from this very circumstance an additional charm of amiability. The very trees, fields, and shining streams appear to feel a delight and tranquility on such an afternoon. The breeze sighs through the branches with all the softness and delicacy of youthful affection; the rich fields wave beneath the breath of heaven as if a feeling of ecstacy passed over them; and streams travel on their road rejoicing, as the glittering bride of the east, covered with Persian rubies, approaches the splendid mansion of the west.

CRESCENT The Crescent was the symbol of the city of Byzantium, now Constantinople, which the Turks have adopted. This device of the Ottoman Empire is of great antiquity, as appears from several medals, and took its rise from an event related by Stephens, the Geographer, a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that city, set the workmen, in a very dark night, to undermine the walls, that his troops might enter the place without being perceived; but luckily for the besieged, the moon appearing, discovered the design, which accordingly miscarried. In, acknowledgment of this deliverance, they say the Byzantines erected a statue of Diana, and thus the crescent became their symbol.

EARTHLY CHANGES It was in the bleak season of a cold autumn, by the side of a large moor, that I one day saw a shepherd's tent.

It was composed of straw and fern, and secured under the warmer side of a hedge, with a few briars and stakes. Thither, for about a week, he took shelter, until the herbage failed his flock, and he removed I know not whither.—His tent was, however, left behind. A few days after, I rode that way, and looked for the shepherds tent, but it was gone. The stormy winds had scattered its frail materials, and only a few fragments strewed the ground to mark out at once, for a brief day where the tent had its residence, and the shepherd his solace. And such is this life, and such are all the airy expectations and imaginary felicities, and hoped for ports and places beneath the sun. Time scatters them, as the storm did the fern and straw of the shepherd's tent. A thousand events are continually transpiring, which remove men from the pastures and possessions of to-day, and eject them from all their anxiously reared habitations, and drive them afar off from their fields and estates. Their years pass on as the hours of the day; their hours fly, as it were, with the rapidity of moments; and soon, very soon, comes the lamentable hour, when they, who sought and desired their good things on earth, must behold man no more with the inhabitants of the world.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy, —and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

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DR TUCKERMAN'S REPORT.

REV. MR TUCKERMAN'S first *QUARTERLY REPORT* to the American Unitarian Association; just published by BOWLES & DEARBORN, 72, Washington Street. march 24.